

# The Baptist Record.

Integrity and Fidelity to the Cause of Christ.

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## THE BAPTIST RECORD

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## EDITORIAL

### NOTES AND COMMENTS

"Happiness is a wayside flower growing on the highway of usefulness." And he only who travels that way sees or enjoys much of these moral beauties.

As a Christian, you had better be as small as a mustard seed, with its corresponding life, than as large as a boulder, and as hard and dead as a rock. Small things that are alive, grow; dead ones, though large, rot.

If the Christian worker has a real mind for his work he will very soon find that he has a work for his mind. In other words, his work will stimulate his mind, and again, his mind will accelerate his work.

The conference on young people's work at Washington refused to recommend the organization of a Southern Young People's Union. So far as that conference was concerned, the question was left about where it was before it met.

"The fool hath said in his heart, there is no God." And this accounts for the saying that "skepticism is the outgrowth of insanity." May we not, on this theory, find a plausible explanation of the wild and unwholesome theological theories of some recent and living divines?

We regret to learn of the death of Bro. J. E. Umberger, of Gloster, in this State. He died on July 17, after several years of ill-health, in the forty-first year of his age. With a firm trust in Christ for salvation, he was ready when the summons came. He leaves a wife and several children, who have our sincerest sympathies and prayers.

The Teacher for September Kind Words and Children's Gems, by our Sunday School Board, have just put in their appearance. They are quite up to the best in the history of these papers, and seem to leave nothing undone to meet the highest demands of our Sunday Schools. Address the Sunday School Board, Nashville, Tenn., for samples.

The late Dr. William Dean, who died only about two weeks since in San Diego, Cal., had been a missionary of the Baptists of this country in India and China since 1835, until 1884, a matter of near 50 years. His labors had been abundant both in preaching the gospel and in translating the scriptures and writing books for the people. His long life (87 years) was full of good works, and like a sheaf ready for the heavenly garner, he was quietly and happily gathered to his eternal rest.

One of the proofs that vacations for even Baptist people are unprofitable is the fact that so many of them who go to the sea-side resorts and other summer outlying places where there are Baptist churches, do not go much about those places of worship on the Sabbath or evenings of prayer-meeting services. As a result, they go home after the vacation all cold and stiff to begin a new campaign against Satan and sin.

The Evangel, which good paper seems to feel itself far to the front in the way of modern progress, says: "Some day all these Records will wake up and find that the world moves and the blessed old gospel is moving with it and re-orienting and saving it, and that our consecrated, godly young people will be the chief human factors towards this blessed consummation." We wonder if The Evangel people were asleep, until the "godly young people" came to wake it up? We also would like to know what all of these Records were doing while the near 4,000,000 people in this country were being made Baptists? Did The Evangel and the "godly young people" do it with their little hatchets? Ah there!

## READ THIS.

There is but little notice taken in these days by the papers, of our country churches, or country pastors. We are receiving at the Baptist office as able papers as the Baptist of the South have, edited by able and good men; and yet, in reading those able edited papers, one would be led to think that nearly all the Baptists of the States were in the cities and towns. The plans set forth, and advice given in that direction; nor do they seem concerned about a ministry suited to the conditions of country churches, but to the cities and towns.

Young preachers to seek the advantages of the schools for education. All of our preachers do not need to be educated alike as to degree, and our schools, both literary and theological, are so organized as that a young man can get a course of instruction of a degree anywhere from one to four years in either or both sorts of schools. Such a plan has been adopted with the view of accommodating young men of limited means and also churches of like circumstances who wish their young preachers somewhat improved, and thus prepared for more efficient work among them.

We should dislike to draw the inference from our brother's position that his language seems to suggest and justify, that in order to retain the young preachers rising up in the country churches for pastors, they should not be encouraged to go to school or aided in obtaining a little more literary or theological training in the schools. We observe that there are one or two writers in the Mississippi Baptist who seem to favor that sort of an idea, but that the learned man, able preacher and clear-headed writer who presides over its columns is in that category, we are not ready to admit. The truth is, dear brother, as we see it, the fault of which you complain does not lie in the "advice and suggestions" of the religious newspaper men whose papers come to your office so much as it does in the innate awakened desire of the churches to have better pastors, and of the young men to be better preachers and pastors.

3. We most heartily agree with our brother that "the Baptists of Mississippi living in the country and villages are a grand people, sound in the faith and reliable," and no doubt "need a better paper and one more devoted to their interests," especially one to tell them just what they ought to do in the Master's work and how to do it. But we are painfully certain that if it did not encourage the young country preachers to seek a fair degree of intellectual preparation in the way of education for their work it would utterly fail to "devote itself to their most interests." Our churches can, if they wish, keep in the old rut of the past uneducated age by refusing to encourage or aid their young preachers to prepare for their work, and thus be left at a great disadvantage in religious progress, or they can accept the provision, and invitation to go forward and soon rejoice in enlarged prosperity and abound in the good work of higher toned and wider spread evangelism.

The Newton County Progress has this deservedly complimentary notice of the lecture of our first church pastor, Dr. R. A. Venable at the Patrons' Union the other day. "The most thoroughly practical address on education that has been delivered on education and the physical development of the mind and body of the youth was made last Thursday at the Patrons' Union by Dr. R. A. Venable of Meridian. It was practical and common-sense throughout and as an appreciation of its worth a rising vote was taken 'which was carried unanimously.' The doctor has a way of interposing his remarks with a vein of humor and apt illustrations which takes his audience by storm, and while he is not a Sam Jones in this respect he is 'happy on the way' in that line. The Patrons' Union never had a more sensible address and will never have even if the immortal Sam should happen that way."—Newton County Progress.

Good arms for defensive and offensive use are good, but the good use of such as we have, and are accustomed to, is better. Saul's war harness was good for Saul, but David's sling was the thing for David. He knew what to do with it, as Goliath soon found out to his great sorrow. Let us make the best use we can of that which we have in hand, and the Lord will give us the victory.

Gulf, and from the Alabama line to Pearl River as belonging to the General Association, of which body we suppose he will admit the Mississippi Baptist is the organ. Now we, if our knowledge of the facts is not sadly at fault, will agree to show him five preachers who have been induced by the newspaper men, or some one else, to go to school in or from that territory who have returned or gone into or remained in it for work amongst the churches, to one who has gone away to other fields. But even granting that it is nearer the facts, as he represents it, is that any sort of objection to our inducements?

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THE BAPTIST RECORD always comes out with it a week after the Western Recorder does. In its issue of the 8th, one week after the Western Recorder had called attention to the fact that the negroes had been officially seated at the Baltimore convention, THE RECORD has the following:

"It must have been a matter of no little interest to those who knew, to watch the remnants of the old shotgun brigade from the South, who were at the meeting of the B. Y. P. U. A. at Baltimore last their crow when the colored delegates were seated in that meeting. What strange yolk-follies the whirligig of time and circumstances sometimes make!"

Let the Standard man get out of a corner by the direct way he is not adverse to those most devious. One of three things is just about certain, and neither is very creditable to a Christian man who talks as he does.

1. He was not at the Baltimore Young People's Convention at all and knows nothing about it.

Or, 2, he had so much wool over his eyes that he could not tell a white person from a black one.

Or, 3, he deliberately misstates the facts in the case.

We confidently affirm that colored persons were there, whether many or few, and that they were seated and recognized as bona fide members, his implied denial to the contrary notwithstanding. It is also a fact that we did not get our information from the Western Recorder but rather from the Evangel, which we have come to regard as at the fountain head of B. Y. P. U. A. information, and not the Standard. Now if the Standard's unbrotherly and untruthful insinuation had even a scintilla of truth in it, as to where we got our information, this one incident would be quite sufficient to show our wisdom in discriminating in favor of the Recorder and against the Standard. When Aristotle was asked what a man should be by telling a falsehood, he replied: "Never to be credited when he tells the truth."

When the Standard learns to reply to truthful though pungent criticisms other than by spiteful or purple or (?) methods, it will have purchased to itself, a much better degree of that virtue known as fairness than just now it has any sort of reputation for.

## LIQUOR DESIGNS.

For sometime past there has been working among liquor lovers a secret design to restore saloons, if possible, in cities of 5,000 population and over in our State. To this end there was concentration in many cases, at our primaries, to secure the nomination of men who would not oppose, if not advocate, amendments to the Dram Shop Law. As an entering wedge the clause requiring the publication of petitioners names is suggested.

Our next Legislature will have members who, though good men, will contend that licensed saloons are preferable to what are called blind tigers. These may be over-reached by some plausible petition and vote for destructive measures. It seems to be the design of license advocates to try and bring prohibitory laws into disrepute by practically encouraging violations and boasting the prevalence of blind tigers.

It is asserted that the liquor traffic cannot be stopped, until it is a fact that the laws against it are better enforced than those against gambling and swindling and other evils; if not against the crimes of homicide and murder. Shall all these, therefore, be licensed; with lawlessness, perjury and other great evils? Regulating evils by license is something strange for a Christian to advocate, to say the least. Talk to your expected representatives, brethren, and tell them to watch. We must not allow any reform to go backward.

## NOTICE.

DEAR BRETHREN:—You who are coming to the Mississippi Association by rail and expect conveyance, will please notify me at once. Conveyance will meet delegates and messengers who will notify us, at McNair, Miss., on Thursday, Oct. 10, 1895. Those who fail to notify me need not expect conveyance. W. J. WEATHERLY, Hainsburg, Miss.

The annual statement of Immanuel church, the sixth of our number mentioned in Bro. C. G. Elliott's letter will appear in our next week's issue.

## MISSISSIPPI COLLEGE.

The time for the opening of Mississippi College is near at hand and we hope every boy and young man of every Baptist family in the State who is going off to school has his eyes turned toward and his heart set on going there this year. It seems to us that every interest suggests the propriety of such a course. What a great blessing it is to have so good a school of our own, one our fathers planted and great cost of effort, prayers and material sacrifices cared for and cultivated by them to its present sturdy and efficient maturity.

Consider then what an advantage it is to have so good a school as Mississippi College. Save in the appearance of its buildings—and they are being greatly improved—it is equal to the best in the land. Its motto has always been "onward," so that in its present appointments, in the way of faculty and otherwise, it exceeds even its past record.

The improvements now being carried forward by its energetic and efficient faculty chairman will be finished by the opening day, and the old campus and buildings will greet the returning boys with a more than ever cheerful face and welcome accommodations.

A healthful location and safe, moral environment in the way of society and high toned religious influence it is especially distinguished. In fact, every consideration is in favor of our boys going to Mississippi College. We hope this year to see its numbers mount to not less than the coveted three hundred.

## BAPTISTS IN NAME.

While there are nearly four million Baptists in the United States, many of them are such only in name. They cannot give reasons of the hope that it is within them; if indeed they have experienced a genuine hope. Possibly they are Baptists by accident, by sentiment or from environment, are strangers to the doctrine. Hence some are unstable, and occasionally slide back into turbid waters, or spread sail for supposed smoother seas—vessels without anchors.

The heaven of heresy is sometimes received in childhood, by association, perhaps, or through indirect means. As a consequence Baptist families have in time been alienated from the faith and are found in strange folds. Of making books there is no end, and the young people, more especially, devote hours to reading them—regardless of their tendency;—regardless of the plain teaching of God's Word.—People go to such works for their faith; rather than to the scriptures, and draw others after them.

In olden times parents taught their children by word and example. Many now teach by example only, but their example as Christians, possibly, is not bright. It is to be feared that there are Baptists who are not Christians at all simply immersed persons, who deem baptism a saving ordinance may be, but think salvation comes by joining the church. No outward act makes a Christian: It is the life—the work of the Holy Spirit in the heart; for "with the heart man believeth unto righteousness."—Rom. 10:10.

Our Lord Jesus Christ established and authorized the further establishment of his church in the organizing and planting of local churches and gave them the commission to evangelize the world, allowing them to be called "the church of the living God," the pillar and ground of the truth," then men should have a care how they magnify any other organization to their disparagement. If every member will do his very best in his own church, he will have done all the Lord requires of him in his kingdom or anywhere else.

John and Allen Hackett, of THE RECORD force, are both sick with an attack of bilious fever. Two big boys sleep in the house at once—well, we just do the best we can. It was not for the wisdom of one of the most practical little mothers and home-keepers, and the good sense and ready helplessness of one of the sweetest and best "big sisters," we would be worse than on our head at the office. Thank the Lord the boys are now better.

## MINISTERIAL EDUCATION.

To the Baptist Churches of Mississippi and All Lovers of Ministerial Education:

Dear Friends:—The session of our college just past, 1894-1895, was a prosperous one for our board and its work. The number of ministerial students aided was thirty-two, the largest perhaps in the board's history. By the grace of God and help of friends, the year ended with the Board out of debt. But it took all our money and our treasury is empty.

## THE COMING COLLEGE SESSION.

Will begin Sept. 18, 1895. The outlook for the college is good. Many and important changes and improvements are being made, and a large college attendance is confidently looked for.

A large number of young ministers are also expected. We are hearing from them constantly. They are anxious to come, and come they will, if they can see any possible way to get through the session, or even a good part of it.

## NEEDS OF OUR BOARD.

Some of our ministerial students will have to board at the College Hall, and there the month's board will be required in advance, the first day. We will need the money to pay this board. Also we will need a lot of coal for the Minister's Cottage, and this can be gotten much cheaper now than later in the fall. For these and other expenses we will need—on or before the opening, Sept. 18, at least \$900 in money. We will need also for those who room at the Minister's Cottage some provisions, meat, flour, meal, coffee, sugar, canned goods, etc. Some fifteen students are booked for the cottage, but only eight can occupy it.

## AT MEETINGS OF ASSOCIATIONS.

Please some friend or our work represent the interests of ministerial education at the different associations. We beg the pastors of our churches and ministers, and any friend who wishes well to this work, please to represent the interests of our Board at the various associations, or any of them, and have a subscription of try-pledges taken for ministerial education; and cash collection also, if the association will allow it.

## PLAYING CARDS.

There are said to be 30,000,000 packs of playing cards manufactured in this country yearly, not to mention the number imported. Here is a matter for thought as well as for calculation. What does it indicate and what is the direct cost—to say nothing of losses? Not less than \$10,000,000, likely spent for something to "while away time"—precious time—and to rob, ruin and kill men.

Yet there are Christians who indulge in the so-called "innocent amusement," and whose example young men follow to their destruction. There is but one thing for the Christian to do, and that is the right. It is not right to do that which may cause a weak brother "to offend." If necessary, one should abstain from doing what might be considered a privilege, rather than be a "stumbling block." He should "abstain from all appearance of evil."

The Christian who "plays cards" even socially, imbibes intoxicating liquors at home or abroad; engages in or encourages the modern dances, is certainly not "noted for piety" and cannot be accounted "the salt of the earth and the light of the world." Indeed, if there be children in the family they are apt to bring grief instead of joy, while it is possible that some may wander far from God. Instead of these things there should be plenty of good, sound reading in the family, pure music and morning prayers. No day ought to be begun without asking God's blessing in the home, and at night, if possible.

That is a ringing letter of Prof. J. W. Province in this week's RECORD. Be sure to read it and take of its splendid inspiration and helpfulness. We think we almost already see the long coveted 300 boys in those dear old college halls this session. If every body who can will come up, the thing will easily be done.

The best place for a refreshing bath is at our City Ice Works; not in the refrigerator, but in the beautiful pool for that purpose, which is always being supplied with fresh water. Also send there and get your ice. You will find Mr. Foster, the manager, one of the most courteous and obliging of gentlemen.

## FROM BRO. JOHN WHITE.

DEAR BRO. HACKETT:—According to a promise I made you when we met last, permit me to write as follows:

The field is the world of which this is a part. Having been absent from my native State for about twenty years in Alabama, I have, by unanimous, repeated calls, returned home. Kemper county is my "native heath," and who loves not his home? My work in this State and in Alabama has been, so far, a ceaseless round of evangelistic and pastoral services. It is the work of my life and joy of my heart. Without vacation to rest, by visiting springs, lofty hills, high mountains, or Egypt, Europe and Palestine, I have pulled through thirty-seven summers of heavy, hard, hot work, and by the grace of God, with sword in hand, am still on the field. Many hundreds, by the Holy Spirit, have I buried with Christ in baptism. Than burial, no other act is baptism. Under grace, I have quite recently buried nineteen, and on next Sabbath have ten more to immerse. Of the nineteen, four were my grandchildren. Save one—12 years of age—all were in their "teens," some over.

Of my own children, God has given me, in Christ, fourteen—all, and three sons for the ministry. And now here comes the grandchild, eight of whom have been baptized upon a profession of their faith in the world's great Redeemer. Baptism without faith is a sin, or an unfortunate mistake. Not until he is dead should any one be buried. Is it not so? (Right you are.—Eds.)

May God bless you, Bro. Hackett, and give success to our paper throughout the State. You are doing a great and good work.

JOHN E. WHITE, Oak Grove, Miss., Aug. 21, 1895. (Let us have it soon.—Eds.)

## A PLEA FOR THE GIRLS.

I noticed in THE RECORD a few weeks since an article asking, "Where are you going to educate your boys?" Bro. Lewis answered the question. "Every Baptist ought to send his son to Mississippi College." But what are we going to do with our daughters? They must be educated and, thoroughly prepared for their environments. There has never been a time in the history of the world when there was greater need for educated women than now. Give us, throughout our entire country, educated Christian mothers to train the next generation and the generations to follow; and it requires no prophet to see a glorious future for it, such as its most ardent admirers have never anticipated. Where are the girls of Mississippi to receive their training? Must we send them to other States and sections to learn how to live in their native State? No! The best place to educate Mississippi girls is in Mississippi. Without in the least disparaging any other school in the State, I unhesitatingly say that there is no better school anywhere for our girls than Blue Mountain Female College. Having an experience of nearly a quarter of a century in the great work of female education, I think I speak advisedly. The location is all that could be desired. The extensive campus is a remarkable culmination of varied scenery, mountains, cliffs, rocks, forests, beautiful lawns, brooks, fountains and sparkling streamlets, all surrounded by as pure and healthful atmosphere as can be found anywhere in this lovely Southland. The groves of Academia and the Pyrian Springs may have been ideal, but the groves and springs of Blue Mountain are real. The buildings and apparatus are amply sufficient. The boarding department, under the excellent management, commends it to every mother who wishes to have her daughter where she will be surrounded by all the influences of a well regulated home, where strict attention will be given to her health, where her moral as well as intellectual training will receive the most careful supervision. The faculty is composed of a noble band of men and women who are thorough scholars and experienced educators.

But the crowning glory of Blue Mountain Female College is that it is a Christian institution. The aim of its noble founder (of blessed memory) and its present faculty is to impart a Christian education. No visitor can remain there long without feeling that a religious atmosphere pervades every department. The Bible is one of the text-books.

T. G. SELLERS.

## WATCH THE TENDENCIES.

Bro. HACKETT:—I said at the convention that the tendency of the Sunday School was to get between our children and the pulpit. I think the speech did me good, for afterwards I thought of the importance of putting into practice "what I preached" and advised the young people to be at preaching services. After enjoying a few minutes' intermission, which was allowed them, I believe nearly all of them came in and attended service. I think a little attention in this direction is all that is needed to get the children and young people to attend preaching. But it is important, I believe, to have a few minutes' intermission between Sunday School and preaching hour, for little ones will get tired—you know it is hard work for a child to keep still very long when it is awake.

## GOOD NEWS.

DEAR BRO. HACKETT:—We have just closed a most gracious meeting in our church in Biloxi, Bro. M. E. Broadus, of Greenville, Miss., doing the preaching, in which preaching we had the "strong meat" and the sincere "milk of the word." We contemplated a two week's meeting, but Bro. B. got sick and "after eight days"—services twice a day—we closed with the following visible results, namely: Most of the church members and Christians generally greatly revived; 16 professed faith in Christ, 14 of whom were baptized—two "standing over," six received by letter and six under "watchcare," and "last but not least" amongst the blessed results of the meeting was the offering of a resolution by the First Church inviting the Washington Street church to unite with her, which invitation was accepted, and now we have one church only and only one church in Biloxi, making Biloxi—numerically at least—the Baptist stronghold of our Coast Association.

"Praise God, from whom all blessings flow."—Ems.

This union—in which, no doubt, the whole domination throughout the State will, with us, rejoice—will necessitate a revision of our Coast work, for which purpose a meeting of our Executive Board will be called soon, to which the secretary of the Convention Board has been invited, and so we now hope soon to have a pastor located in Biloxi, thus adding at least one more pastor to the Coast work.

Brother Brock—pastor at Moss Point, etc., has quite recently enjoyed (?) an eight day (night) theological wrestle with a Mormon elder, from which battle I hear Bro. B. came out without a scar and covered all over with glory. He is now engaged in nightly meetings at his home church, but with what results I have not learned.

Our general Coast work is just now in better condition, and more prosperous and more promising than ever before. Bro. Brock's Pascagoula chapel and my Bay St. Louis church buildings are pushing ahead, but I need \$500 to finish with. Bro. Hyum, at Escatawpa, is moving on also with his house of worship, notwithstanding it was recently blown down after the frame was up. We need, and in the good providence of God, must have, houses of worship at Pass Christian and Long Beach. We have a lot at the latter place and trust soon to have one at the former. There are enough Baptists at each of these points for the nucleus of a church organization—rather I should say so of the Pass, for we now have a small church at Long Beach; but we have no preaching at either of these places, as we have none at Bay St. Louis. As I wish this published, and when published, read; and so I will stop short.

Fraternally,  
J. J. W. MATHIS.  
Good! Short letters full of fat, like the above, are always read.—Eds.

## LEBANON ASSOCIATION.

This body will meet with the church at Poplarville, Miss., on Thursday before the third Sunday in September. A large attendance is desired, and we extend a cordial invitation to the editors of THE BAPTIST RECORD to be with us at the meeting. Will not a number of the members of the Chickasaw Association meet with us? Do so, brethren—see, come and help us.

O. D. BOWEN, Moderator.

Aug. 23, 1895.

P. S.—Poplarville is on the N. O. & N. E. R. R., and about 125 miles below Meridian, Miss.

We are hoping to be there.—Eds.

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J. R. SAMPLE.



## BON MOZ

"The Veiled Doctor," a book by Miss Winnie Davis, is on the market and is said to show the writer to be one of unusual ability.

"Germany of late years shows an increase of murder cases and assaults, born of socialist tendencies" which is supposed to be the result of over education. Too much education has a tendency to produce a surplus of refined paupers and sharp witted devils.

The Indiana Baptist says: More than twenty women are in jail in Oklahoma, charged with being bandits.

Decoux an anarchist, went to church at Duai, France, to assassinate the manager of the Aniche colliery. A boom beneath his coat exploded, throwing his body ten feet. A dozen persons were injured, but the would-be assassin was the only one killed.

It has been said: "The happiest people living in the world are those who keep out of debt, out of office, shun notoriety, make an honest living, and follow the golden rule." Which may all be true. But the happiest people living are those who have a good hope of heaven through faith in our Lord Jesus Christ.

"When pins were first invented they were considered so great a luxury as not to be fit for common use, and the merchant was not allowed to sell them in an open shop except on two days of the year at the beginning of January." Wonder what they would think about it now?

The Chinese army and navy is to be reorganized by the German plan, and German experts will be employed to drill the men. Two large battle ships and four cruisers will be ordered from English and German navy yards, and one hundred and fifty students will be sent to England for scientific training.

A rawhide cannon was recently tested at the government proving grounds at Sandy Hook, and stood unusual charges of powder. The gun is a steel tube wound with prepared rawhide, and on the principle of the wire gun. The inventor claims that it is much lighter than the ordinary cannon, and costs less.

The annual production of gold is now about the same in each of the three countries, Australia, South Africa and the United States, and for the year 1905 is expected to reach about \$50,000,000 in each of them. The most sanguine hope is that the world's production of gold for the current year may reach the round sum of \$200,000,000.

As illustrating the way creditors suffer when an estate goes into bankruptcy: A drygoods house at Cincinnati failed, and three men were appointed to appraise the stock. They worked ten days and brought in a bill for \$30 each, for each day—\$150. The Court allowed them \$25 a day, a total of \$750. What the charges of others connected with this business were we have not learned; but a business failure is as a fallen carcass.

An official telegram has been received in London, stating that an imperial edict has been issued at Peking at the instance of Mr. O'Connor, the British minister, calling on the governors of all the provinces to take precautions that no persons are misled by the rumors inciting them against the missionaries. The dispatch adds that five men concerned in the rumors have already been arrested and will be tried immediately.

What we need is a uniform divorce law, and one so strong that a divorce would be the exception and not the rule, as it now seems to be in some of our States. If men and women voluntarily go together as man and wife, they ought to be compelled to remain together, or else prohibited from marrying again unless they were divorced for the gravest causes. Only thus can good homes and good citizenship be preserved in our good land.

Mexican justice deals summarily with the willful and merciless train wrecker. A boy living at Pachuca, Mexico, thought he would have some fun by putting stones on the railroad track. A train came along and was derailed and wrecked. Train wrecking is a capital crime in Mexico; so the boy was arrested, convicted and hung. A sad fate for the luckless boy, but a wholesome warning to others.

## CHRISTIAN'S GIVING.

(Read before the Union Meeting of the First District of the Tombigbee Association, by Wm. M. CHAFFIN, Aug. 3, 1895.)

God's claim, being supreme, is prior to any claim we have to the things we call our own. If God relinquishes his claim to all we have and demands but a portion of it, it is not because of any rights we may have, but because of his grace toward us. The terms of this conveyance to us are in these words: "Obey till I come." The more fully we realize his claims upon us, the less will we insist upon our claim to what he intrusts to us. Self-surrender to Christ includes what we have as well as what we are. Unconsecrated wealth is un-blessed wealth. Covetousness is covetousness. Selfishness is selfishness. The manna that Israel hoarded in their vessels became offensive; what they laid up in gold earthen vessels, keeping spoils, giving preserves; but "may not do as I please with my own." Assuredly; but what is my own? We pay not to do as we please with what is our Lord's. Money has a two-fold value; a moral as well as a commercial worth; a saving as well as a purchasing power. We are responsible for its possible as well as for its actual use. "Thy word hath gained ten pounds besides."

Christian discipleship relates to the making and the using of money as it does to the using of other gifts. It is a common thing to hear such broad statements as these: "All we have is God's." "We should give till we feel it." "We should give as God prospers us," etc. This is all true; but how much should we give, and when and how should we give? Has God spoken to us concerning these things? If so, should we not accept his word and have done with our poor human schemes?

THE SCRIPTURAL RULE OF GIVING.

1. Who should give? Every one should give. "Let every one of you lay by him in store." The rich and poor should give. "Many that were rich came in much, and then came a certain poor widow and she threw in two mites, even all her living."

2. Why should we give? God commands it. "Honor the Lord with the substance and with the first fruits of thine increase." It is pleasing to God. An odor of sweet smell, a sacrifice acceptable, well pleasing to God. "Love and gratitude demand it." "Freely ye have received, freely give." It brings blessings to the giver. "It is more blessed to give than to receive."

3. How should we give? We should give willingly. "If there be a willing mind, he will be accepted according to that a man hath and not according to that he hath not." We should give cheerfully. "For God loveth a cheerful giver." We should give liberally. "The liberal soul shall be made fat." We should give regularly and systematically. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him."

4. Why is it wrong not to give? Because it is robbing God. "Will a man rob God? Yet ye have robbed me in tithes and offerings."

5. If we love, we should give. God has given us the example of love. He has shown us in what way to manifest this love. He loved and gave; Christ loved and gave. If we love, ought we not likewise to give? The love of the Father and of the Son is measured by the gifts they made. My brother, are you willing to have your love measured by your gifts? What have you given to God? And does what you have given fully represent your love to him and to a perishing world? How thankful we should be that God has given us the opportunity of helping him in bringing men to know the way of salvation. God has made, in the gift of his Son, his contribution to missions; Christ has given his life, and now we are called upon to give our little mites, and thus share in the honors of offering salvation to the lost.

## CHURCH UNION AGAIN.

"So [the] union of all the denominations of Christendom finds its greatest possibility of success among those who maintain the New Testament ecclesia. They assume that all the denominations are so many 'branches' of the church, and that the church is the aggregate of all these Christian bodies. In this theory true? If it is, such an union is possible; if it is not, union is impossible.

Let us look at this theory a little. Trees and their branches are the same in kind; consequently have no sort of conflict. The tree and its branches do not need uniting for the reason that they are not at variance. But it may be said there are many different kinds of trees, yet they are all trees. Very well; but the very fact that they are different in kind carries with it the idea of separation; and the separation is continuous until there is a change in kind. Now, if the different denominations are different in kind—i. e., in doctrine and practice—they do not belong to the same tree, since no tree bears two branches different in kind. If such a thing exists as a tree having two branches

of a different kind, one branch is the work of nature, while the other is the work of art. So if there is somewhere a great tree church, and all the denominations of Christendom are branches of this mother tree, how is the difference between the branches accounted for? Do fig trees bear thistles? Who will say that the different churches—so-called—are not vastly different? If they were different, how can they be natural branches of the original tree, or the New Testament ecclesia? It is to be feared that the branch theory will not hold with reason nor scripture—and that it must be relinquished before union among all Christians is possible or plausible.

Taking, now, the New Testament ecclesia for the tree—every natural branch is the same in kind with its tree—every denomination must be the same in kind as the New Testament church; otherwise they are branches of quite another tree. Moreover, if the many denominations were branches of the New Testament ecclesia, then there is no real discord among them. There may be a rustling of the leaves, but this is due to the winds and not to the difference between the branches; but the unlikeliness exists. There is not the same Lord, the same faith, the same baptism, nor the same Father. One is Calvinistic, another is Arminian, another a mixture of the two, and still another is neither one or the other. One is monarchical in government, another is limited monarchy, and another is congregational. Do these different branches of doctrine and practice spring from the same tree? Is Christ divided? Away with the branch theory until a perfect correspondence between the tree and branches is found to exist!

This strife between denominations is not a strife about words merely; it is a war of principles—principles taught by Christ and recorded in the New Testament.

Now, what are the facts concerning His church, as taught in the New Testament? First, the word is applied to a particular company of disciples, as in Acts 11:22, 1 Cor. 12, etc. Second, it is applied to the whole body of disciples in a collective sense, as in Eph. 1:22.

In the New Testament the word "church" involves the idea of conscious, active, responsible agents, as gathered according to the rules of the gospel or the collective body of disciples. Now, if the New Testament gives rules for making disciples, and for giving them organic union, how is it possible for the religious world to have any fixed and perfect union aside from these rules? When we are all governed by gospel rules, and are all engaged in doing the same things, there will be no discord. The whole matter, then, is resolved into this: When the denominations agree upon gospel order for organic union, the work is done. But who shall say what gospel order is? The New Testament and the New Testament alone. This book is open to every one, and no one should fail to follow its teachings.

## THE OTHER SIDE—FROM ONE WHO KNOWS.

Referring to a letter from Rev. J. E. Phillips in the Record of August 8th—date July 31st; that the exceptional part of it should be put into print, of course, was an oversight on your part. Now, in justice, you are bound to give room for a reply, designed to correct the inaccuracies of the article from "The Port" as follows: With quite a number of your subscribers in two countries it is well understood who is meant by the brother "not forty thousand miles away" and the church not "twenty thousand miles away."

"That church not 40,000 miles away" is well known was "wrecked by the brother not 20,000 miles away." And as one of its prominent members volunteered just last week, others coinciding, that he was, as opportunity offered one of the hardest workers among them and one of the last to yield.

At that brother's church, services once a month—Saturday and Sunday. Every time he is absent, he leaves his pastor so situated these hard times, that he goes one day and his wife the next. Lastly, the narration of an incident. Your writer "From the Port" states as occurring in a conference of the brother's church during the discussion of a proposed protracted meeting would be simply ludicrous were it not for the sad, sad, circumstances connected with it. Could the "half-bred" him how shocked he would be for more causes than one. After all, that he had wrecked himself, being styled "a busy body in other (churches) affairs."

Of the question of Christianity of the brother this writer could give you his name and refer you to such judges as Rev. L. S. Foster, J. P. Williams, J. A. Snyder and Ingram Purser. They would all with one voice say not a more consistent Christian nor stronger Baptist could be found in the State of Mississippi than he—one of the class that would "burn at the stake" for conscience sake.

## ONE WHO KNOWS.

WASHINGTON & LEE UNIVERSITY, Lexington, Virginia. Academic, Law, Engineering. Opens Sept. 15th. For catalogue address G. W. C. LEE, President.

## CONVENTION SERMON.

CHURCH AND STATE—A GREAT QUESTION RE-OPENED.

By GEO. B. EAGER, D.D.

"Reader, therefore, unto Caesar the things that are Caesar's; and unto God the things that are God's."

Fathers and Brethren of the Southern Baptist Convention.

I need not dwell upon the unique circumstances that called forth these memorable words. Two hostile camps had united their forces against the new Prophet whose claims so threatened the hierarchy and were now conspiring to compass his ruin. Pharisees and Sadducees, zealous of Jewish orthodoxy and hated Jewish Liberals, proud theoretic devotes and crafty Jewish Royalists, had sunk their differences for the time in the ocean of a common hate. With detestable cunning they will tempt Jesus to utterance on the burning question of the Roman poll-tax. But they do not enter upon their work openly. They use "smooth dissimulation, taught to gratify the purpose with an angel's face." They feign the kindness of teachers, and say in soft accents of defeat, "We know that thou art true, and teachest the way of God in truth, and neither carest thou for man, nor for man's regard; not a person of men?"—sublimely true, but uttered in subtlest flattery. "Tell us, therefore, is it lawful to give tribute to Caesar or not?" Shall we, as God's people, owing allegiance to him as our King, pay taxes to Caesar? Are these Pharisees right who say that the tax is lawful and ought to be paid, or are we Pharisees right who claim that it is treason against Jehovah? Ought we or ought we not to pay tribute to Caesar?

A PERILOUS ALTERNATIVE.

They must have waited in breathless silence, and with gleaming eyes for the answer. He must say "yes" or "no," they thought. He cannot escape the artfully planned and perilous alternative. He will be thrown off his guard and fall into the trap. The Roman supremacy was certainly a domination. Jehovah alone was a King. And this prophet of a new divine Kingdom, surely he will hold his followers free from liability to this heathen power.

Danger lurking on either side—death by the mob, or death at the hands of Rome—here the fury of the fanatical crowds that thronged the temple courts, there the cruel craftiness of Herod's bailiffs waiting to arrest him for treason against Caesar.

But "the forked tongue" was never used by Jesus. He was not hidden from Jesus. They had come fawning, "Master, thou art true and good and brave;" he flashes upon them the lightning of one scorching word, "Hypocrites!" "Why tempt ye me, ye hypocrites? Show me the tribute money." And before the breathless crowd they hand him a Roman denarius. Holding it up—on one side the haughty face of the Emperor, Tiberius, and on the other the hated title, "Pontifex Maximus"—he gives, as he was wont to do, an object lesson. "Whose image?" he asks. "Caesar's," they answered him, "Caesar's." "Render, then, unto Caesar the things that are Caesar's." You have accepted this coin and in so doing have answered your own question; for, as your Rabbi has taught, to accept the coinage of a king is to acknowledge his sway. But he will not leave the matter there, he adds the weightier and more far-reaching words, "And unto God the things that are God's."

Is it a wonder that they stood before him amazed and silenced?—that the Evangelist simply adds, "They marvelled and left him, and went their way?"

## A FAR-REACHING ANSWER.

The answer left nothing to be added. It met those traitorous questions with a counter force of wisdom which crumbled their conspiracy to dust. It did more. The question which they asked that day was not simply a question of the hour, but a question of the ages—a great question that their first time had struggled to the surface and begun to clamor for solution. And more and more the world has come to see that the answer given so instantly and with such military brevity, affords the final and absolute solution of that question. It came, not only to give relief to Jewish minds, then perplexed with the problem of the relation of their civil government to heathen rule; but it came, as a standard of history and govern, and more to acknowledge, to settle forever the great problem of the relation of church and state—the great generic question that lies back of so many of the grave, specific problems of our day—the question of the true relation of civil government to religion. To the consideration, or rather the reconsideration, of that question, according to the demands of our times, I venture to invite you today. If any apology be needed for so doing, I would have you recognize it in the fact that as Baptists we are committed by our principles and our history to be content with nothing less than a right solution of this great question; that we are

reminded by this semi-centennial session of our Convention, of what our forefathers did and suffered for the principle involved, and that we hold this session in the nation's capital where so often the representatives of a free people have been called to face the problem in the halls of legislation.

(TO BE CONTINUED.)

## IMMANUEL BAPTIST CHURCH.

DEAR BRO. HACKETT—I send you a copy of our annual report. It speaks for itself, and we think it shows what can be done in every church in our land, financially, by simply adhering to God's method of raising the money, viz.: all giving as he prospers us. Beginning with the third Sunday in this month, we adopted a change of programme in our Sunday services. The first service is the 11 o'clock preaching service. The next, which is the Sunday School, is held at 4 p. m. (for the present), at the close of which the pastor is allowed 20 or 30 minutes, and this closes the public worship of the day. There are several reasons for the change. 1. At present very few of the children stay to the church services after Sunday School. We hope now to have them attend. 2. The mothers find it very hard to get to Sunday School in the morning, and we hope now to have them attend it regularly. 3. The present arrangement of services makes Sunday a hard day on the physical man. We have, almost lost its original purpose (rest) in making our services really burdensome to those who work hard during the week. 4. This gives a good opportunity for family gatherings at home on Sunday nights—something we believe is much needed. There are other reasons for the change, but these are some of the main ones. At present, instead of evening preaching, the church will study together "Spurgeon's Catechism," giving the scripture proofs. This will be in charge of the pastor when he is present, and the whole church (and Sunday School) will be formed into one big class, and all are expected to memorize the answers to the questions, and also the scripture proofs, telling where these are found. In this we propose to get firmly fixed in our faith, and to become securely anchored to God's Word. This we shall seek to learn God's Word instead of learning something about it.

We recognize the fact that it is a radical change, and perhaps may not be a very popular one, but we believe it will be best for the development of our membership and for their future usefulness.

Truly Yours,

CHAS. G. ELLIOTT, Pastor.  
Meridian, Miss., Aug. 20, 1895.

## SOMETHING WRONG.

There is always a way for improvement, and always improvement needed. Inasmuch as this is true in all things within man's capabilities, we should be proud that improvement is possible. If this were not so, man would be destined to a brute-like, instinctive way of living—a more extensive to exist, a mechanical piece of Nature. The greatest motive of the world would be the satisfying of the thirst of the present. How wise and how far-sighted was God in making Nature as he has! He made man to fill a progressive mission; and in order that he might, God has given him a mind,—that part of God in us,—as a helm to stir us in the limitless sea of progress.

Of course our greatest progress, in a sense of moral value, is made in those things that are of the greatest moral value to us. Religion is the subject of subjects, the thing of things,—the chief concern of mortals here below,—and the progress that must pay us best must be in that line. We can't honor God without living for the cause of Christ, and one of the best ways to advance his cause is through his church; and that is the sum-total of those truly following Christ. In and through the church Christ wants his people to advance his kingdom. The following are the churches and their actions make its influence upon the outside world.

Now the things that are radically wrong are, in our mistakes, in our actions in church matters. The preacher is not preaching in word and the layman is not preaching in act, the unsearchable riches of the gospel of Christ, or else some of the following things would not be.

Space forbids my making mention of many, but the thing I wish to speak of principally is the influence that our churches now exert over the world, and over a part of the members, especially over the young in the cities. It is not uncommon to hear something like this: "When I go to the city church, I can't feel as I think I should feel in the house of God; everything is so formal, operatic, stiff-necked and so deadly cold that I feel entirely out of place." This is true. It looks just that way to some, and the reason it looks that way is because it is that way. This feature is more noticeable to one just into the city. The feelings of many who are not frozen into the cold formality of the stylish church may be suggested through the words of another: "When I am

## Torturing Disfiguring SKIN DISEASES Instantly RELIEVED by CUTICURA the GREAT SKIN CURE

Salt-rheum, the world, British, French, German, Italian, Spanish, Portuguese, Chinese, Japanese, American, etc., etc.

in the stylish church I feel as the son who had left his father's house, or as the guest without a wedding garment."

There are some cases for this that might be done away with, and it is here that we might make progress for Christ by making some changes. Some one is ready to say that this condition is right, and that it is the outcome of our progress; but many think that true progress in religious matters is progress for good in the Christian, and any condition that drives people away from the church of Christ is progress against his cause. So your advancement is not all progress.

We should conduct our worship in such a manner that men will know that it is true and from the heart, and will long for the fountain of eternal life. When men fail to find what they need in our church, they will turn away to seek some gratification in the abominable mockeries of the Romish church, and that means opposed to Christ's kingdom forever. Oh, that our Christian lives and our worship were such as to make the church a true church, a more Christ-like church! Look at the church now by the side of itself in early days. Would you know it? Then the flock was led by a Paul, who would have preached, had there not been a cent in it; and today it is led by Paul, who, in many cases, would be afraid, would not be in hearing of the flock, were it not for the cent. Such things need consideration, and it will be well for us all to consider them as pertaining to ourselves.

Let whatever change, temporal or physical, that men may see fit to make in the church be made, but let the prime object of this the greatest of all institutions never be perverted in the least, so long as the true Christian has a will to labor and a voice to cry aloud and spare not."

C. E. FITZGERALD.

Wallaceville, Miss.

## ASSOCIATIONAL MEETINGS.

Aberdeen—Okolona, Oct. 12, M. & O.  
Bogue Chitto—Mt. Pleasant, Sept. 26, one mile from Norfolk.  
Calhoun—Poplar Springs, Sept. 25.  
Carey—Hamburg, Oct. 24, Franklin county.  
Central—Concord, Oct. 11, two miles from Anding, Y. & M. V.  
Chester—Buthlene, Oct. 4, 4 miles from Ackerman, I. C.  
Chickasaw—Pachuta, Oct. 3, N. O. & N. E.  
Chickasaw—Pleasant Hill, Sept. 10.  
Choctaw—Rivin, Oct. 19, near Maudslaw.  
Coldwater—Holly Springs, Oct. 17, I. C. & M. & O.  
Columbus—Mt. Zion, Sept. 6, Lowndes county.  
Cosh—Spring Hill, Oct. 3.  
Deer Creek—Seldon, Oct. 18, I. C.  
Fair River—Mt. Moriah, Oct. 18, near Brookhaven, I. C.  
Gulf Coast—Biloxi, time not appointed.  
Harmony—Hopewell, Oct. 26, 10 miles from Goodman, I. C.  
Judson—Liberty, Sept. 12, near Nettleton, K. C. M. & B.  
Kosciusko—Providencia, Oct. 18, 12 miles from Kosciusko, I. C.  
Lebanon—Poplarville, Sept. 12, N. O. & N. E.  
Liberty—Mt. Zion, Oct. 5, Clarke county.  
Louisville—Nobles Hill, Oct. 9, 8 miles from Louisville.

Mississippi—Sparta, Oct. 11, Franklin county.  
Oxford—Oxford, Aug. 29, I. C.  
Pearl Leaf—Victory, Oct. 12, 5 miles from Williamsburg.  
Pearl River—Providencia, Sept. 7, 15 miles from Bogue Chitto, I. C.  
Rankin County—Rahobeth, Oct. 5, Rankin county.  
Scott County—Jerusalem, Sept. 8, Sipesy—Mt. Pleasant, Oct. 18, 9 miles from Aberdeen, I. C.  
Springfield—Liberty, Sept. 21, 4 miles from Forest, A. & V.  
Strong River—Rahobeth, Sept. 13, Simpson county.  
Sunflower—Oak Ridge, Aug. 30, Tippah—Ripley, Aug. 29.  
Tishomingo—Hoonerville, Sept. 5, M. & O.  
Tombigbee—Providencia, Oct. 17, 10 miles from Fulton.  
Union—Pleasant Hill, Sept. 20.  
West Judson—Birmingham, Aug. 27.  
Yalobusha—Tillatoba, Oct. 10, I. C.  
Yazoo—Colla, Oct. 3, 10 miles from Carrollton, So. Ry.  
Zion—Spring Hill, Aug. 31, Ku.

## LAW SCHOOL.

WASHINGTON AND LEE UNIVERSITY, Lexington, Virginia. Academic, Law, Engineering. Opens Sept. 15th. For catalogue address JOHN RANDOLPH TUCKER, Dean.

## TWO REVIVAL MEETINGS.

On the third Lord's Day in July Salem church, Hinds county, began a series of services which continued until the following Friday. Dr. Z. T. Leavell did the preaching. The mention of this fact is sufficient assurance that it was well done. Indeed, he spared neither physical nor mental exertion to make plain the way of salvation. In his usual pathetic way Bro. Leavell presented the all-sufficient enthroned Savior to the condemned. If those who heard him from Sunday until Friday, "shall fall of the saint's reward," their blood will not be upon his hands. The meeting resulted in a spiritual uplifting and one accession to the church.

CONCORD, YAZOO COUNTY.

Concord began her usual annual meeting on the first Sunday in August. Bro. Leavell did the preaching here also. It seemed that the spirit of the Lord was upon the preacher and the church from the first to the last service. We feel safe in saying that from 250 to 300 persons seated themselves before the "man of God" every Sunday from Sunday until the following Saturday. Many seemed anxious to know the way of life, and we rejoice to say that eight, as we believe, were happily and scripturally converted to God. All these united with the church and were "buried with Christ by baptism." Two were received by letter and one by restoration; total, 11. We had a good meeting. Bro. Leavell did us great good, and when the time came for him to leave, every heart was sad. We wanted to keep him another week, but could not.

Now, Bro. Leavell, if you chance to read this, remember you have won a place in the affections of the Concord church. They love you and the pastor feels sure they will remember you in their prayers. We thank God for the good meeting, and to him be the glory.

J. L. LOW.

Clinton, Miss., Aug. 16, 1895.

P. S.—Remember Central Association meets with Concord church on Friday before the second Lord's Day in October.

J. L. L.

## VICTIMS OF THE SEA.

At this season of the year, when so many people go to the sea-coast and lake-shore to escape the summer heat that is so general in the interior country, attention is called to the provision made by the United States government for the preservation of life and property of those who do business on the great waters. The lifesaving service is a very important one, and is maintained by the United States government for the purpose of saving life and property of those who do business on the great waters. The lifesaving service is a very important one, and is maintained by the United States government for the purpose of saving life and property of those who do business on the great waters.

The steady growth of the service is evidence that the representatives of the people in Congress assembled appreciate the importance and value of the work of the hardy men who man our life-saving stations. It may, perhaps, be concluded that the provision made for this service is hardly adequate, especially when it is considered that the sea and lake coasts of the United States, exclusive of the coast of Alaska, have an extent of more than 10,000 miles.

To give succor to the vessels which may be tossed upon the coast, the United States government has established a system of lifesaving stations, 165 of which are on the shores of the Atlantic, eight on the shores of the Gulf of Mexico, eight on the shores of the Pacific, and forty-five on the shores of the Great Lakes. There is, besides, a station at the falls of the Ohio river at Louisville, Ky. The points selected for the location of a station are those which are regarded as the most dangerous, and where the vessels, especially those engaged in the coasting trade, are exposed to storms.

In addition, houses of refuge are erected at different points for the temporary shelter of those likely to need them. Such places are in charge of a keeper who is provided with a small boat. The regular life-saving stations are under the direction of a keeper who receives a salary of \$700 per year. Six men as a rule compose the regular crew of these stations, and during the most rigorous portion of the season an additional man is employed. They receive a compensation of \$50 per month during the active season, which on the Atlantic and Gulf Coasts extends from the first day of September in each year.

## FAIR FACES.

Disfigured by Eruptions.

AYER'S SARSAPARILLA.

Admitted at the World's Fair.

AYER'S SARSAPARILLA.

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AYER'S SARSAPARILLA.







## MISSISSIPPI COLLEGE ON- WARD.

**BRO. HACKETT:**—About six weeks ago plans were formulated to raise \$1,000 with which to do the necessary repairs on the Mississippi College buildings. Notwithstanding the great fear of others that the college would be bankrupt and the solemn protests of others that we should not go before the convention and ask for money, I had perfect confidence in the denomination giving us what money we needed so soon as they were brought to see the necessity. When I asked the Board of Trustees, assembled at Hazlehurst, who have always sustained every effort to better our college, this question, "Shall we attempt it?" a chorus of voices replied "yes." It will doubtless be a surprise to many brethren that we have received considerably more in cash and subscription than we asked for. I returned to Clinton inspired and full of hope for the coming session. It was inspiration to me to meet and speak with brethren from all parts of our State, and other States, and to see with what affection and anxiety our people are interested in the college. Wherever I turned I found men and women ready to take my hand and bid me god-speed in the great work as one in some degree to help shape the destiny of the college and the still greater work of shaping the life and character of the young Baptist manhood of our country. There can be no greater inspiration to a man than to know his efforts are appreciated. That is the secret of the tenacity with which our faculty hold to this institution.

**BRO. HACKETT:** I have never written you with any more genuine pleasure than I write this letter. I left the convention within one hour after the collection was taken and before the adjournment on Monday orders for the material for repairs were being placed. During the past two weeks 20 to 30 men have been at work on the campus. The buildings look as if almost destroyed; plastering torn off, windows and doors old and decayed, removed and old fences cut away. Truly, it looks as if a cyclone had done its work completely. But the reconstruction is being pushed with the greatest rapidity and hope to have it complete within two weeks. The so-called middle building will be chained together, repainted and pencilled. Within the rooms will be celled and walls plastered. The rooms in the lower part of the chapel building will be celled, plastered and put in elegant condition. The lower chapel itself will be enlarged and made much more handsome and comfortable. Every cottage on the campus is being repaired and put in splendid repair. There will be accommodations there for 50 students at a lower rate than any place in town and certainly just as comfortable. The hall is being repaired also and another building added. This is in short what we are doing.

Admirable arrangements have been made by which students can have the best and cheapest board possible at the hall. Mr. and Mrs. Low, in conjunction with Mr. R. W. Hall, have consented to take charge. The student will get his meals at actual cost; in other words the expenses for the month will be prorated among the boarders. In addition 50c extra will be paid to Mr. Low as steward. The arrangements will be made in advance. This is the club plan with tone and dignity added. No one who ever knew Mr. and Mrs. Low and Mr. Hall will predict anything but the greatest success.

The time is here when we must furnish more and better accommodations to our students or let them go elsewhere. Had you ever thought how seldom a boy's aspirations rise much higher than his environment? A college boy generally catches step with the faculty and the general appearance of the college. A ragged appearance to our college means that the life of many of the students will be like it. The true sphere of a college and a professor is not to make men out of the material sent them by rigid laws, etc., but to inspire, to awaken, and to awaken all that is best and noble in them by their lofty tone and own personal example to lead, not drive, out into the beautiful pastures and fields of investigation.

We are full of hope for the coming session. From all parts of the field come good reports. Prof. Eager is in Louisiana, Prof. Eager in North Mississippi and Agent Lewis in the South.

Brothers, we need and must have your support. I believe we will get it. We get letters of encouragement from all sections. The friendly, brotherly, genuine ring to them assures me that you are our well-wishers in all good work. They encourage and, nerve us up, but prove your faith by some good works. Send us boys enough to fill our halls, and pay your subscription as early as possible.

Yours very truly,

J. W. PROVINCE.

## COLUMBUS ASSOCIATION

Meets with Mount Zion church Sept. 5, 1895. Delegates on M. & O. will meet transportation at depot September 4. Delegates from along the G. P. will be met at depot by committee from Columbus church. W. L. JONES, Church Clerk.

## PROOF NOT NECESSARY.

There has undoubtedly been a great deal of time and effort wasted in attempts to prove certain truths and of acts concerning divine things. It would be far better for all concerned if preachers, instead of devoting their time and strength so largely as they do to proving Bible statements, would simply declare them what possible power. This was the method of Christ and his apostles. The Sunday School Times well says: "The things which we know the best are the things which we cannot prove. And it is a blessing that we cannot, or we might be paralyzed by stopping to prove whether we love our mothers or our children before we show that love in deeds. The showing of it, in fact, is the proof of it, if proof were needed. Let us rejoice that we can go on in a loving service to the Christ without stopping to prove that God exists, that he loves us, and that we love him." It is worthy of observation that the devil is very busy in trying to get people to prove many things in the Bible and Christian experience.

The false objections to certain Bible statements and then asks Christians to prove the truth of those statements. In this way the evil one gets Christians confused and tangled. It is a favorite trick of skeptics to demand proof of this and that assertion of the Bible; but the best way to meet such ones is to declare that God says thus and so, whether we can prove it or not. We know that God's Word is true.

## REVIVAL NEWS.

We have just closed our meeting of days. Bro. Jeff A. Rogers did the preaching, and it was preaching indeed, as several brethren said it was as if one of the apostles was preaching to them in person. He gave us three sermons daily; but while he did so much work, it did not seem to tire him in the least, and held the attention of the audience to a finish and the congregation increased to the end. We were sorry to give him up, for many of us believed the meeting had just really commenced when he was compelled to leave us. May the Lord put it in his heart to come this way again, for all the good he did, eternally alone will reveal.

The Chickasaw Association meets near New Albany, with Pleasant Hill church, Sept. 10. Come and be with us. [We hope to—Eds.] J. W. BOATWRIGHT, Holly Springs, Aug. 16, 1895.

Holland Patent, N. Y., Aug. 21, '95. **ERRATA RECORD.** Dear Brother—I am quite pleased with your good, stirring, clear-cut paper. God bless you in your great work.

Yours heartily,

C. H. WETTERHE.

## DISEASE GERMS.

THE MINUTE AND MIGHTY MICROBE THAT HIDES IN FOOD, AIR AND WATER.

The study of disease germs is the all-absorbing topic among the leading physicians of to-day. Lurking in the food we eat, the air we breathe and the water with which we quench our thirst, are minute organisms which set up in the system diseases. Malaria is caused by a peculiar disease germ. Dr. Hartman, president of the Surgical Hotel, has been making a special study of the disease germ which causes malaria. He finds malaria to be caused by a different germ than causes acute malaria. This undoubtedly explains why quinine fails to cure old cases of fever and ague. It also explains why Per-na so invariably cures old malarial invasions who have sought all other remedies in vain.

Every one interested in the subject of malaria, chills and fever, fever and ague, and ague cake, should send at once to The Per-na Drug Manufacturing Company for a free copy of a little book entitled "Chronic Malaria." This book is beautifully illustrated, gives exactly as they appear under the best microscope. It also gives numerous cures and valuable information about malarial diseases.

People subject to malaria should remember that the malarial season is now upon us. Persons at all predisposed to this disease may, by taking a bottle of Per-na now according to the directions, ward off many weeks' sickness. Per-na will prevent, as well as cure, chronic malaria, and no one subject to this miserable ailment should neglect to take a course of Per-na in time to prevent an attack.

## REVIVAL NEWS.

**DEAR RECORD:**—We have just closed a protracted meeting at Good Hope church, Oxford Association, in which we had nine professed conversions and eight received by baptism. The church was greatly edified and revived by the faithful and earnest presentation of the truth. The old-time gospel is yet efficacious for the salvation of sinners and the old-time methods still reach the people, and the old-time religion still makes happy the hearts of believers.

ers. Bro. E. L. Wesson, the beloved bishop of the Water Valley Baptist church, did the preaching and greatly endeared himself to our people. We thank God and take courage.

The brethren are endeavoring to build, and we sincerely hope they may succeed. We are out of doors and greatly need a house of worship. Yours,

ALEX. A. LOMAX.

Batesville, Miss., Aug. 20, 1895.

## DIED

ASLEEP IN JESUS.

Sister T. W. Sims, wife of Bro. R. M. Sims and a member of the Centerville Missionary Baptist church in Carroll county, Miss., fell asleep in Jesus July 27, 1895. Sister Sims was born in the State of Alabama in 1846, and was received into the Macedonia Baptist church, in that State, in 1865. She lived a consistent Christian life, and at the time of her departure was perfectly resigned to the will of Him who worketh all things after the counsel of his own will. She leaves a kind husband, one son and one daughter, as well as many friends, to mourn her departure; to whom we say, "sorrow not, dear friends, as those who have no hope." J. H. S. Alabama papers please copy.

Sister Caroline Lyle was born June 15, 1831; died July 31, 1895. She was the daughter of W. H. Pearson; was married to Matthew Lyle Feb. 15, 1848; united with the Friendship Baptist church several years ago and lived a consistent member of same until her death. Her life was marked with the character of noble womanhood—kind and helpful to all, and manifested a noble Christian character until taken from the walks of men. As a church and neighborhood we have sustained a loss. She, as a child of God, has gone to her reward.

May the God of all grace give comfort to the bereaved family and friends, and guide them by His word and spirit to take refuge by faith in Christ, to have an inheritance with the saints in light.

NENA MCCLENDON, BETTIE DAVIS, W. C. SEASUM, S. A. MOORE, Committee.

Mrs. Nancy Wadsworth-Hudson (nee Stokes) died June 20, 1895. She was born in Kentucky Feb. 16, 1829. In her youth she professed faith in Christ and connected herself with the Baptist church. April 15, 1847, she was married to John Wesley Hudson, who soon afterward brought her to Mississippi. She was the mother of ten children, four of whom are in heaven. Nov. 15, 1881, she was bereft of her husband. She was a woman of sorrows and acquainted with grief. She died in peace and triumph. Her remains were laid to rest in the cemetery at Union Grove, Tombigbee Association, where she had been a faithful member quite a number of years. May those left to mourn her loss look out through the shadows that gather over us here, to the brightness of that coming day, and meet her in heaven.

A. J. MEADOR.

IN MEMORIAM.

June 11, 1895, Ella Knott Wiggins, daughter of C. Henry and Elmira Wiggins, near Rosser, Ala. In the full bloom of womanhood she has passed away like the rich perfume of a crushed wreath, but the memory of her beautiful life is enshrined on our hearts. She loved the Savior from her childhood. As she grew in years she grew in heart to God, and was baptized into the fellowship of Salem Baptist church by Bro. E. H. Hall. She was scrupulously conscientious in the discharge of every duty to the church, her family, and friends.

"To live is Christ, but to die is gain." This text, so appropriately used in the funeral services of our sister by Bro. W. S. Culpepper, fully justified. She was not afraid to die, but clung to the aged father, the invalid mother, as the only child, the only joy of the household should. In her last moments the inexpressible rapture, the halo of light illuminating her face, gave evidence that "life's battle was fought, the victory won." Salem church mourns for her as a sister, friend and co-laborer among us.

Resolved, That a copy of this memorial be spread upon our minutes, a copy sent to the bereaved family as a token of our heartfelt sympathy; also one to THE BAPTIST RECORD requesting publication.

MRS. M. S. WELCH, MRS. JANIE V. P. WELCH, MISS GERTRUDE JARMON, Committee.

## FOR SALE.

I control the sale of 25 Perfect Automatic Grand Rapids Single Seat School Desks. They are only six years in use, good as new, the best seats made and will be almost given away. Apply to W. T. FOSTER, Shuqualak, Miss. Aug. 29, '95.

Read the advertisement of the Great East Music House, in this issue.

**DEAR BROTHER:**—We have just closed a meeting at Dover church, Ky., in which Bro. Luther Little did most of the preaching, which was clear and forcible. There were ten additions to the church. We feel very much encouraged, for the Lord has been very gracious to us this year. Fraternally,

CHARLES L. ALEXANDER.

Ballardville, Ky., Aug. 19, '95.

THIS TO YOU, YOUNG MAN OR YOUNG LADY.

Do you really wish to enter the high school that never fails to make its students pass the best examination or best to equip them for entering college? I will know in a few days how you are interested in this subject, for I will write to find out more about me and my terms. I do the best work for the least money that is done in the State. One hundred of my pupils, during the past three years, from Mississippi and Alabama (20 counties) will bear out this statement. I give you my personal direction in your work at night, young man. By my intensive system I do you vastly more good than you can receive elsewhere. Do you want your money to count largely for you? Write me at once, Booneville, Miss., where the school is located. Address me and I will send you information on saving your money.

W. T. FOSTER, Booneville, Miss.

## A TEXAS HOME.

On account of other business I offer for sale our home in Luling, Tex., a town of 2,500 inhabitants, located 56 miles east of San Antonio, at the junction of the S. P. R. R. Society, school and churches are all good. The town is rapidly improving, a cotton seed oil mill is being made to locate in town. The place consists of 2-1/2 acres, which has been cultivated as a market garden, which is arranged for irrigation from the city water works. The dwelling has five rooms and other necessary conveniences about the place, makes it a desirable home, which can be bought for twelve hundred dollars, two-thirds cash, the balance to suit purchaser. For further information, address

aug. 29, '95. E. C. ELY, Luling, Tex.

## TRUSTEES SALE.

By virtue of a Deed of Trust made by George E. Watkins on the 1st day of October, 1894, to the undersigned, as Trustee, to secure the payment of a certain sum of money, to the New-South Building & Loan Association of New Orleans, Louisiana, a certain sum of money, in specified, which said Deed of Trust is recorded in the Clerk's office in the Chancery Court of Louisiana, parishes of Orleans and St. Louis, in Book No. 34, page 398, and which said Deed has not been paid according to its terms and conditions, I will, by direction of said New-South Building & Loan Association, on

FRIDAY, THE 6TH DAY OF SEPT. 1895, at the front of the floor of the Court House in the City of Meridian, Mississippi, within the hours prescribed by law for sheriff's sales, offer for sale to the highest bidder, for cash, the following described property situated in Meridian, Mississippi: "That certain portion of land described as lots Nos. 15 and 16 in block No. 105 according to the survey of the City of Meridian, Louisiana, fronting 64 feet by 72 feet deep, together with all the improvements and appurtenances thereunto belonging."

Said sale is to be made for payment of said debt specified in said Deed of Trust, and all interest due thereon and the cost of advertisement and sale of said property, with commissions to Trustee for making such sale.

The title to said property is believed to be good, but acting as Trustee, I will only convey such title as is vested in me by said Deed of Trust.

JULIA A. BLANC, Trustee.

We are surprised that any of our people will let their horses die with cholera without an effort to save them. Why do they not procure Dr. R. E. Felt's Hog Cholera Cure at once? It is said that it never fails, and it is sold at Hattiesburg, Miss.

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For \$88.00!

The President of the TULSA NORMAL INSTITUTE AND BUSINESS COLLEGE, offers a ten month's course in preparation for the teaching of school children, to gentlemen in young ladies homes. Board in private family. Entrance examination Sept. 3. Address: Our School Messenger, S. Press, C. C. HUGHES, Tulsa, Lafayette county, Miss.

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(OF) MISSISSIPPI

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3. Because you may enter at any time and find classes to suit your advancement.
4. Because our courses extend from preparatory to graduation, with B.A. degree.
5. Because while here you will meet pupils from all parts of the State, and lasting friendships that will do you much good will be formed.
6. Because Lexington is unsurpassed in point of health by any locality in Mississippi.
7. Because you can have all the advantages here in music that can be had in any of the conservatories.
8. Because we can offer you superior advantages in art, short-hand, typewriting and all commercial branches.
9. Because you can be instructed in penmanship free after paying your regular tuition.
10. Because you can take drawing at very small cost.
11. Because the College has two dormitories—one for boys and one for girls—each house in charge of one of the principals.
12. Because students from the College are in demand as teachers.
13. Because we have all we advertise.
14. Because there is only one time to educate, and that time is the present—the times demand, and the twentieth century will say, you must be educated.
15. Because the entire expenses need not exceed \$140 for a period of 40 weeks, including board, tuition and laundry.

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J. W. PROVINCE, CHAIRMAN FACULTY MISS. COLLEGE, CLINTON, Miss. [aug. 1-4 ms]

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Mr. R. E. Riddick, Coffeyville, Miss., who is well known and highly respected in that part of Mississippi, says: "I had been afflicted for a long time with a severe inflammation of the Kidneys and Bladder. The pains suffered were intense, and my urine was very bloody. My general health had given way, and my nervous system was so shattered that I could hardly sleep at all, and never had a good night's rest. I had tried so many things without benefit that I had about lost hope, when Dr. King's Royal Germetuer was recommended to me. I tried it, and less than half a dozen bottles cured me completely. I am 59 years old, and for more than a year—ever since I took Germetuer—I have enjoyed as good health as ever in my life. I give all the praise to God, for I am sure that it saved my life."

My Riddick had received medical treatment and had used dozens of bottles of a largely advertised specific for kidneys and bladder, and only grew worse. Germetuer, with that singular ease and power which belong so peculiarly to itself, made a perfect cure in short order, as it always does in such cases that are not too far gone to be cured by anything.

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The course of instruction comprehends a range from preparatory branches to full collegiate requirements. For particulars and catalogue, address the President.

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